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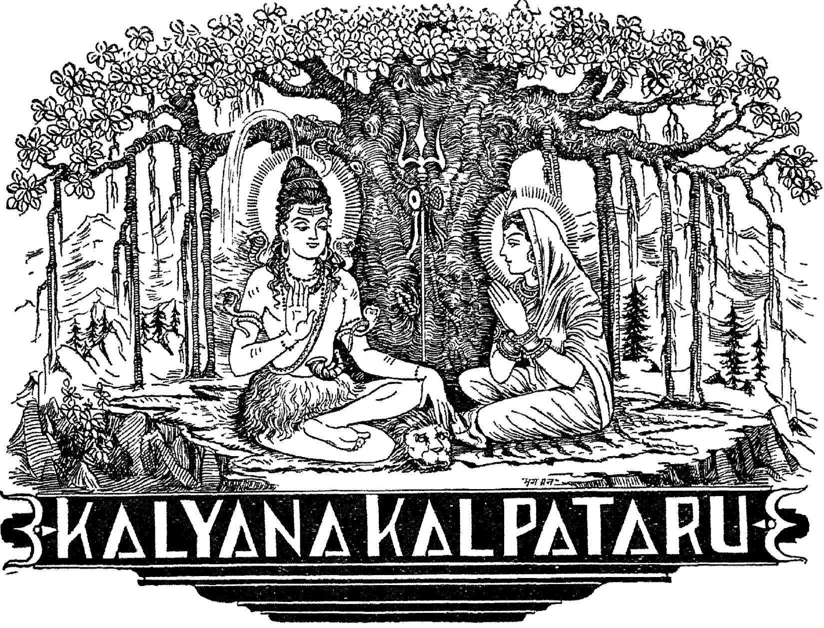
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Edited by C. L. Goswami, M. A., Sastri and Krishnadas



On the Sands of the Jamuna

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI. 30)

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सार्धं समृद्धैरमृतायमानैराध्मायमानैर्मुरलीनिनादैः ।
मूर्धाभिषिक्तं मधुराकृतीनां बालं कदा नाम विलोकयिष्ये ॥

(*Kṛṣṇakarṇāmṛta* I. 23)

With the rich ambrosial strains of the flute by His mouth,—when shall we behold that Lad, the crowned Emperor of all forms of beauty ?



Unto Bliss

Remember—virtues like Truth, Ahiṃsā, Brahmacharya, etc., cannot flourish without the support of God, even as the senses cannot function in the body without the presence of the life-force. Without the support of God, virtues produce pride, which is the destroyer of all virtues and the very source of vice, and which, bringing in its train all the evils allied to it, drives away virtues from the heart.

Remember—pride never gives man the opportunity to see his own defects and keeps him always blind, on account of which he cannot tolerate even the slightest criticism of his conduct, however well-founded it may be, and even though it may be highly beneficial to him; and hence naturally he becomes the very embodiment of vice.

Remember—he who due to self-conceit craves only for worldly honour falls a prey to a weakness which produces a festering wound in his heart. And, then, due to that craving for honour, hiding all the heinous impulses of his heart and atrocious conduct,—sins, evils, low selfishness, ingratitude, meanness, propensity to misappropriate another's wealth and envy of another's happiness,—nobody knows how many fresh yarns of falsehood he may go on spinning, how many nice deceptions he may create, and how bravely he may hold forth in order to prove that he is an honourable man; which instead of bringing him honour leads to further aggravation of the internal ulcer, as the result of which, finally, he reaches a state when writhing in terrible agony, he has to give vent to his cry of distress, but there remains no easy way to give him relief at that stage.

Remember—he who hides his own transgressions and attempts to ascribe thousands of ever new evils on another, is an extremely unfortunate soul. He can never expect to develop virtues in him. If it is your intention to invite the virtues and lodge them permanently within you, instal God, the ocean of all virtues, within your heart.

Remember—the moment God reveals Himself within one's heart, vices disappear, even as darkness disappears with the rising of the sun. There are occasions when the sun may disappear from view, but God when once revealed in a heart, never again disappears. Once He comes and occupies a heart, He does not go out of it even if one should attempt to drive Him out.

Remember—of vices alone, the effect is misery. When vices disappear, misery will also automatically disappear. And when virtues make their appearance, their natural effect, happiness or joy, will automatically appear. In addition, in the abode of God, virtues being natural, the greatest gain will be that they will never be lost, and the happiness gained will be everlasting and infinite.

Remember—happiness or bliss does not, in reality, lie in any virtue, nor is it the effect of any virtue. It lies naturally in God, even as light and heat naturally lie in the sun, which thus automatically destroys darkness and cold and gives birth to both the power of sight and sprightliness. Virtues which are unconnected with God are no virtues in the real sense of the term. They are just nothing but false imitations, like the toys of mango, guava, orange and apple made of earth and coloured like fruits. Externally they no doubt look like fruits, but internally they are nothing but earth and earth alone. Even so, virtues which are devoid of God are nothing but figments of the brain. Understand this fact well, and comprehend-

ing it properly make constant attempts to instal God within your heart.

Remember—God is no doubt present in every heart; but you do not believe in this, hence the ever present God cannot manifest Himself there. That is why virtues do not stay, and vice with all its allied evils goes on extending its sway. By means of Bhajana acquire faith, and then look within with the eye of faith, you will immediately find God manifested within you. And no sooner He is manifest, you will find yourself happy and contented from every point of view. *"Śiva"*

The Heart of the Yoga-Sutras

By K. S. Ramaswami Sastri

I regard the *Yoga-Sūtras* of Patañjali as a great and unique contribution of Hinduism to the thought of the world. In all the other world-religions also we find the paths of morality and ceremonial (Karma) and devotion (Bhakti) and spiritual philosophy (Jñāna). We find also processes of mysticism and declarations of mystic experience in the more secret and recondite books of those religions. But nowhere else do we find such a clear and concise and comprehensive declaration of the technique, and the graded processes and the philosophy and the realizations of the mystical intuition as in Hinduism and especially in the *Yoga-Sūtras*.

The *Yoga-Sūtras* take the basic philosophic idealogy of the Sāmkhya dichotomy into the changeless glory of the Puruṣas and the evolving ever-changing cosmic play and interplay of Prakṛti. They introduce a new concept—that of Īśwara—into the philosophic structure of the Sāmkhya thought but describe Him only as the omniscient Cosmic Guru and affirm that devotion to Him will take us to the top of Yogic realization by a quick and easy method. The Vedānta (apart from its own internal subdivisions and ramifications) sublimate the concept of Īśwara as the Creator and Preserver and Destroyer of the Universe and as the Governor of the Cosmos and as the giver of the fruits of Karma. It sublimates the concept of Puruṣas by relating them to Īśwara by the inseparable connection of *Aṃśa* or *Aikya*. It sublimates the concept of Prakṛti by relating it to Īśwara as His Śakti and exalting such dependence to a far higher position than the Sāmkhya position of independence coupled with insentiency. But it is Yoga that contributes the technique of concentration and sublimation of mind without which all philosophic thought would remain as mere logic-chopping and nothing more. It teaches that the radiance of the mind which is an evolute of Prakṛti is derived from the radiance of the Ātmā, and that the mind in its present state is a succession of states (Vṛttis) under the stress of Saṃskāras while our life is but an experience of pleasures and pains as the results of Karma in the shape of Jāti (birth) and Āyu (life) and Bhoga (sum-total of pleasures and pains in each birth)—see *Yoga-Sūtras*, II. 13,—and that by raising it by Yogic processes from its lower states of Kṣipta (agitation due to Rajoguṇa) and Mooḍha (inertia due to Tamoguṇa) to the intermediate state of Vikṣipta (controlled agitation due to Sattwaguṇa preponderating over Rajoguṇa and Tamoguṇa

without totally subjugating and eliminating them as yet) and by then raising it to the state of Ekāgra in which we have the play of the Śuddha-Sattwaguṇa and finally raising it to the state of Niruddha in which all the mental Vṛttis are in a state of perfect control and the pure Chit or Chaitanya nature of the Ātmā has unhindered self-expression and self-realization. By such focussing and recombination and re-integration of the scattered splendours of the mind wonderful Siddhis (powers) become manifest. If the striver does not pause to possess and perfect and perpetuate them but goes further ahead the mind and its prior evolutes merge in the *Causa causae* (Prakṛti) in regard to him and he dissociates the long associated Prakṛti from Puruṣa and enjoys the glory of the nature of the Ātmā.

The first Pāda of the Sūtras is called Samādhipāda and deals with the mental Vṛttis and their progressive control until the state of Samadhi is reached. The Vṛttis are Pramāṇas (sources of factual knowledge, viz. Pratyakṣa *i. e.* direct cognition and Anumāna *i. e.* inference and Āgama *i. e.* scripture), Viparyaya (wrong knowledge), Vikalpa (apparent but non-factual knowledge), Nidrā (sleep), and Smṛti (memory). These are generally gripped by Kleśas, *i. e.*, unwelcome limitations and defects which are described in a later portion (Pāda) of the work. By continuous effort (Abhyāsa) and by crescent dispassion (Vairāgya) the Vṛttis can be controlled and attenuated and sublimated. The final consummation is Samādhi (mystic experience). In it we have diverse grades e. g. combined with Vitarka, Vichāra, Ānanda and Asmitā. When we have the realization of the elements and the senses we have the Savitarka realization; when we have the realization of the Tanmātrās and the mind we have the Savichāra realization; when we have the realization of the Buddhitattwa in which Sattwa is predominant and Rajas and Tamas are attenuated, we have the Sānanda realization; and when we have the realization of the Mahat Tattwa which is full of Sattwa, we have the Sāsmitā realization. All these form Samprajñāta Samādhi which leads to Asamprajñata Samādhi when all the mental Vṛttis are controlled and quieted finally. Such Asamprajñāta Samādhi can be concentration in Videha-Prakṛtilaya (*i. e.* merger in Prakṛti) or in Ātmā. But there is an easier method *i. e.* by Īśwara-Praṇidhāna (devotion to God). Īśwara is a Puruṣa who is entirely unaffected by the Kleśas or by Karmas or their fruits. He is omniscient and is the Cosmic Guru of all. The Praṇava (OM) expresses Him. We must utter it and meditate on its meaning. The Puruṣa or Ātmā can by His Grace attain Samādhi and realize his essential being. Īśwara's Grace will overthrow the various obstacles to Samādhi. Such obstacles are disease, idleness, doubt, indifference to Ahiṃsā and other necessary Yogic Sādhanas, inertia, and worldly desire and illusion and non-attainment of Yoga by any other causes. These obstacles do not merely hinder Yogic attainment but cause various evils such as pain, frustration, restlessness, irregular unrhythmic breathing etc. These can be overcome by devotion to Īśwara. There are various means of attaining concentration (Ekāgratā). One is being pleased with the happy and tender to the unhappy and joyous at virtue and turning away from vice (मैत्री, करुणा, मुदिता, उपेक्षा). Another is Prāṇāyāma.

Others are the special fixation of the mind in particular lucuses (e. g. the tip of the nose or the tongue or the heart) or on the mind of a person of complete detachment or desirelessness or on beautiful divine forms seen in dreams or on the bliss of deep sleep or any divine form taught in the scriptures. All these lead to Samprajñāta Samādhi, and confer control on atom to Mahat-Tattwa. Samprajñāta Samādhi becomes Asamprajñāta Samādhi when Nirodha is perfected by completed Abhyāsa and supreme Vairāgya (Para-Vairāgya).

The second Pāda is the Sādhana-Pāda (relating to the means or Yogic attainment). While ever-increasing Abhyāsa and Vairāgya are the Antaranga (innermost) means of Samādhi for the calm mind (Samāhita Chitta), Kriyāyoga is the means of controlling the mind which has got out of control (Vyutthita Chitta). Kriyāyoga includes Tapas (control of appetite), Swādhyāya (Japa of Om and other holy Mantras) and Īśwara-Praṇidhāna (devotion to God). These will remove Kleśas and hasten Samādhi. The Kleśas are Avidyā (nescience) and its products Asmitā (identification of soul and mind), Dweṣa (dislike) and Abhiniveśa (desire), and Rāga (attachment). Kriyāyoga (Karmayoga) will remove these but their total removal will be effected by merging the mind in Prakṛti and by meditation on Puruṣa.

The cause of Kleśas is Karma and its Vāsanās whose results have to be experienced here or in other worlds. So long as these exist, their results will be birth, duration of life and diversity of enjoyments. As the so-called pleasures are painful in anticipation and are attended by diseases, etc., and cause pain by memory of them after their enjoyment is over, everything is pain of one degree or another to a Yogī. The cause of pain is the identification of Puruṣa and Prakṛti. Prakṛti has no value except for Puruṣa. There is an infinite number of Puruṣas. Even if one Puruṣa dissociates himself from Prakṛti, the association of other Puruṣas with Prakṛti will continue. Such association is due to Avidyā and such dissociation leads to Kaivalya.

While Kriyāyoga is the Bahiranga-Sādhana of Samadhi in the case of agitated minds, the Aṣṭāngas (Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi) are the means of controlling such minds as are even more restless. Non-injury, truth, non-covetousness, non-amorousness and non-acceptance of means of pleasure (beyond what is needed to keep the body alive) are Yamas. If these virtues are practised at all times and in all places and in relation to all beings, such a vow is called a Mahāvrata. Niyamas are purity, contentment, austerity, Japa and devotion. We must overcome Hiṃsā etc. by their opposites (Ahiṃsā etc.). If Ahiṃsā is fulfilled, even natural enemies will give up their hatred in the presence of a person of consummated Ahiṃsā. If Satya (Truth) is fulfilled, every utterance will be effectuated. If Asteya (non-covetousness) is fulfilled, precious gems will come to hand. If Brahmacharya (non-amorousness) is fulfilled, every teaching will be at once followed by successful results. If Aparigraha (non-acceptance of means of pleasures) is fulfilled, a person will remember his past births. These are Siddhis of Yamas. If Śaucha (purity) is fulfilled, a person will not be enamoured of his body or of the bodies of others,

If Śaucha (mental purity) is fulfilled, a person will have mental purity and joy and concentration and control and God-vision. If Santoṣa (contentment) is fulfilled, Bliss of soul will result. If Tapas (austerity) is fulfilled, supernatural powers will be attained. If Swādhyāya (Japa) is fulfilled, we can contact the beloved divinity. If Īśwara-Praṇidhāna (devotion) is fulfilled, Samādhi will result.

Āsana (posture) is what is firm and easy. If it is attained, the opposites (heat and cold, pain and pleasure, etc.) will no longer assail us.

Prāṇāyāma is regulated breathing. The regulation should be time-measurement and space-measurement. Inspiration, inhibition and expiration of breath should be in the proportion of 16 Mātrās, 64 Mātrās and 32 Mātrās. By Prāṇāyāma we can conquer sleep, laziness, etc., which envelop the mind and increase the power of mental concentration in the six Chakras in the body. Pratyāhāra is the withdrawal of each of the senses from its objects. It leads to the perfect control of the senses.

The third Pāda deals with the extra-ordinary powers attainable by Yogīs and is called the Vibhūtipāda. In it we are told that while Yama, Niyama, Āsana, Prāṇāyāma and Pratyāhāra are external (Bahiranga) Sādhanas, the remaining three Angas (Dhāraṇā, Dhyāna and Samādhi) are compositely called Samyama and are internal (Antaranga) Sādhanas. Dhāraṇā is fixing the mind on the Shaṭ-Chakras or the Ātmā. Dhyāna is concentrated and continuous meditation thereon. Samādhi is the culmination of Dhyāna in which the Dhyeya (the object of concentrated meditation) alone is experienced, whereas in Dhyāna we have the Tripuṭī (Dhyātā, Dhyāna and Dhyeya) as the content of experience. Such Samadhi is Samprajñāta Samādhi and leads finally to Asamprajñāta Samādhi.

Samyama on Samādhi brings us the knowledge of the past and the present and the future. Samyama on sound and sense-objects brings us the knowledge of the meanings of all sounds of all beings including birds and beasts. Samyama on Saṃskāras (Vāsanās) brings us the knowledge of prior births. Samyama on another's mind brings knowledge of its thoughts (telepathy). Samyama on one's form seen by another leads to the disappearance of that form from the seer. Samyama on Karma brings us the knowledge of the hour of death. Samyama on love, etc., brings us the power to help and save others. Samyama on strength brings us supreme strength like that of an elephant. Samyama on the sun brings us the knowledge of all the fourteen worlds. Samyama on the moon brings us the knowledge of the stars. Samyama on Dhruva (the Polar Star) brings us a knowledge of the stellar movements.

In regard to the various loci in the body, Samyama on the Maṇipūraka Chakra brings to us the knowledge of the humours in the body. Samyama on the pit below the tongue brings us the conquest of hunger and thirst. Samyama on the tortoise-like Nāḍī below the above brings us steadfastness of mind. Samyama on the Brahmarandhra brings us the vision of the Siddhas. Samyama on the heart brings us the knowledge of the mind and its Vāsanās. Samyama on the Puruṣa brings us the direct experience of the Puruṣa.

All such supranormal powers are hindrances to Mokṣa (liberation) but Siddhis (potencies) when the meditator comes out of Samādhi.

By releasing by Samyama the mental identification of the mind with the body, one can enter the bodies of others, alive or dead. By conquering Udāna, one can walk on water. By conquering Samāna, one can be radiant. By Samyama on the connection of the ear with Ākāśa, one can hear divine sounds. By Samyama on the connection of the body and the Ākāśa (ether) one can fly in the sky. By Samyama on the mind as separated by the body, all the impurities of the mind vanish. By Samyama on the elements and their causal states, one can control them all. Then the eight Siddhis (Aṇimā or atomic state, Mahimā or vastness, Laghimā or lightness, Garimā or heaviness, Prāpti or reaching all things, Prakāmya or realization of all desires, Vaśitwa or control of elements and iśitwa or creative power) become ours. Our bodies have superhuman beauty and radiance and strength and hardness. By Samyama on these senses we acquire sense-control and swiftness of body and unhindered sense-perception. By soul-realization one gets overlordship of all things as well as omniscience. This is called Viśokā-Siddhi. If we conquer even that Siddhi by Supreme Vairāgya, the result is Kaivalya.

The fourth and last Pāda is called Kaivalya Pāda and describes Kaivalya at end. In the beginning it says that Siddhis are due to birth (as in the case of birds which can fly in the air), or herbs or Mantras or Tapas or Samādhi. A human body can become divine, as in the case of Nandikeśwara, by devotion. In such a case as the elements of Prakṛti are everywhere, the atoms of a human body can be displaced by the atoms of a divine body flowing in. A Yogī can create many bodies and tenant each body by a mind and control all such minds by his mind. This set of five Sūtras is called Siddhi-pañchaka.

A Yogī's mind overcomes Kleśas and Karmas and Vāsanās by Dhyāna, and his action is beyond and above our triplicity of commanded action, prohibited action and desireful action and is pure desireless disinterested action. Our embodiments are due to the fructifications of our Karmas. When the mental Vṛttis are all controlled and quieted, the fructifying power of Karmas is taken away.

The Buddhist view that there is no object outside and apart from the mental states is wrong. The fettering of our nature is not by the object but our mental state of desirefulness in regard to it. Though the mind is infinite by nature, it becomes limited in perception and operation by its self-identification with the body. The mind is not self-luminous but is illumined by the mind. The enjoyer of the mental states is the Puruṣa. The mind along with the body and the senses builds the mansions for enjoyment by the soul. When the soul realizes its true nature apart from the mind, the mind turns away from Saṃsāra and towards the soul. No doubt owing to the incursions of Vāsanās, mental Vṛttis will intrude in the intervals between the states of Samādhi. But when perfect wisdom dawns, the full realization of the Puruṣa burns up all the seeds of upsurging mental states. Then there is as it were a continuous uninterrupted endless flow of soul-realization called Dharma Megha Samādhi. All Kleśas cease to exist. The dance of Prakṛti comes to a close. The evolution of Prakṛti is withdrawn into complete involution. The Guṇas attain unagitated stillness in Prakṛti. Puruṣa is in his natural glorious eternal state of infinite Chaitanya.

It is thus clear that the *Yoga-Sūtras* are a vital auxiliary of the *Brahmasūtras* and that Yoga is not only one of the

vital differentia of Hinduism but is also an intensifier of the other Sādhanas (Niṣkāma-Karma and Bhakti and Jñāna) apart from its being an independent Sādhana when pursued by itself in its highest states. Janaka was one who attained Samsiddhi (liberation) by Karmayoga but he was also a master of Dhyāna and Bhakti and Jñāna. I shall show in detail later on how each of these paths has in it the elements of the other three. Of course in the highest forms of Dhyāna and Bhakti and Jñāna the mind is taken away from the realm of action into concentrated meditation or love or thought, though when the Dhyānī or Bhakta or Jñānī comes out of God-centred meditation and becomes aware of the world, he must do action in a spirit of desireless obedience to the commandments of God and as an act of worship of God and in a mood of surrender of egoism and results and for the amity and welfare of the world (Lokasangraha). It is equally necessary that the votary who pursues the path of Karmayoga as the sole but equally effective means of Mokṣa should have the pure and one-pointed will resulting from frequent meditation (Yoga) and must have loving devotion to and knowledge of God in a mood of Anusmaraṇa (recollection) of God. Yoga is thus a vital centre of the heart of Hinduism. It is somewhat in eclipse today and this sad state of things has weakened the heart of Hinduism. When it grows strong, the heart of Hinduism will beat stronger than ever for all time and for the welfare of the entire universe.

The Best Use of Time

By Jayadayal Goyandka

Man should never waste a moment of his time. He should treat indolence, error, sense-enjoyment, sinful act and improper sleep as injurious as poison, and wholly renounce them. The object of the valuable human life is never to waste time over them. Delay in the performance of a proper action is called 'indolence'. Neglect of a duty enjoined by the scriptures and useless efforts of the mind, speech and body are called 'error'. Indulgences in taste and luxury, pursuit of physical comfort, use of costly things, and enjoyment of pleasure with worldly objects, are called 'sense-enjoyment'. Practices of falsehood, hypocrisy, theft, adultery and violence are 'sin', and indulgence in sleep for more than six hours is 'improper sleep'. One who is anxious for his spiritual good should avoid them as far as possible and should devote the entire time at his disposal to spiritual endeavour, and without wasting a moment should tuck up his sleeves for spiritual practice till there is life in the body.

A man of good understanding should make it a point to devote all the time at his disposal to the performance of some action. He should never lose a moment idly, and the action he undertakes should be, again, of the highest type. Action which is sanctioned by the scriptures, and approved by reasoning, is proper action. The Lord says in the *Gītā*:—

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥
(VI. 17)

"Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and regulated in sleeping and waking."

The purpose of this is to say that we possess twenty-four hours in the course of the day and night; out of this six hours should be spent in sleep, and another six hours should be devoted to the practice of Yoga for the sake of God-Realization. Three hours in the morning, and three in the evening, should be set apart for this work. The remaining twelve hours should be devoted to performance of action by the mind, senses and body, and sanctioned by the scriptures, out of which six should be set apart for the earning of livelihood by proper means and six for the requirements of health, such as attending to nature's calls, bath, breakfast, lunch, dinner, supper, etc., and physical exercise. In case the work of livelihood requires more time than stated above, eight hours may be apportioned to it and the remaining four may be spent in looking after the requirements of health.

After thus generally dividing the hours of the day, one should make out a detailed programme of work suited to one's environment, time, Varṇa, Āśrama and other circumstances and conveniences. Ordinarily speaking, the following programme may be adopted—

Retiring to bed at 10 O'clock in the night, one should get up at 4 in the morning. He should remember God immediately on waking, and keeping up the same remembrance devote one hour from 4 to 5 to work of cleanliness, bath, physical exercise, etc. 5—8 A. M. should be devoted to the performance of Sandhyā and practices of Gayatrī, meditation, Japa of the Divine Name, worship of God and study of scriptures like the Śruti, Smṛti, Gītā, Rāmāyaṇa and Bhāgavata, etc., analysing with care and discrimination the teachings embodied in those sacred books. The two hours between 8 and 10 may be devoted to the requirements of health, taking of food, etc., and 10 to 4 P. M. should be devoted to work of legitimate earning. 4 to 5 P. M. should be spent in walk and exercise for the maintenance of health, evacuation, bath, etc., and 5 to 8 P. M. should be devoted again to the performance of Sandhyā, practices of Gāyatrī, meditation, Japa of the Divine Name, worship of God and study of scriptures like the Śruti, Smṛti, Gītā, Rāmāyaṇa and Bhāgavata, etc., understanding and appreciating their teachings. 8 to 10 P. M. may be set apart for dinner, talks with friends, important consultations and Satsanga, etc. Thus the twenty-four hours of the day and night may be divided. Alterations may be made in this programme according to the convenience of every individual, but remembrance of the Name and Form of God should be constantly maintained, for that is the only means by which God may be easily realized. The Lord has said in the *Gītā* that he who always and constantly remembers Him with undivided mind, to that Yogī always absorbed in Him, He is easily attainable—

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

(VIII. 14)

If it is argued that remembrance of the Name and Form of God is not possible while one is engaged in worldly

activities, the statement should be treated as incorrect; for the Lord said—

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥
(VIII. 7)

"Therefore, Arjuna, think of Me at all times and fight. With mind and reason thus surrendered to Me, you will doubtless come to Me."

When remembrance of God may be maintained even while engaged in a fight, it should not be impossible to retain it when engaged in other activities of the world. Had it been really impossible, the Lord would never have commanded Arjuna to do so. If you say that you cannot practise it, the reason lies in the deficiency of practice carried on with adequate faith and love. For the growth of faith and love, one should understand the truth and secret of the Divine Name, Form, sports, abode, virtues and glory, and offer prayers and supplications to the Lord. Effort should also be unremittingly made with the help of both discrimination and dispassion, that remembrance of the Name and Form of God may be constantly maintained. The association of saintly souls is specially beneficial in this respect. Therefore, such association should be scrupulously cultivated. In the absence of a saintly soul, the association of a practicant following sincerely the path of God should be regarded as Satsanga, and in his absence the study of spiritual literature also may be treated as Satsanga.

If man properly uses his time with discrimination, he can, indeed, deliver his soul within a short time. There is no work which is beyond man's performance. In this world, there is nothing which a man cannot successfully achieve through his own exertion. Then, what is there to say if one who depends on the grace of God should succeed in attaining the highest goal of life in the form of God-Realization !

Care should be taken that remembrance of God's Name and Form may be kept unbroken all the twenty-four hours of the day and night and the remembrance should also be of a very high order. Japa of the Divine Name, in rhythm with the breath, is superior to Japa through the tongue, and mental Japa is still superior. If, again, such Japa is joined with remembrance of the Divine Form, which stands for the significance of the Name, its value is still more enhanced. Moreover, if it is performed with faith and love in a disinterested spirit, what more need be said about it ? God, the embodiment of Existence, Sentience and Bliss, like the ether, is equally pervasive everywhere; that very formless, attributeless God manifests Himself with attributes for the sake of His devotees. Therefore, whatever aspect of God is meditated upon—formless or with form, attributeless or with attributes—all lead to spiritual good. But if the remembrance is performed understanding the truth, secret, virtue and glory of the various aspects of God stated above, it should be treated as of the highest order.

In this world, the majority of men generally waste their time uselessly, and if some of them form in their mind the picture of a goal as the highest ideal, they cannot actually follow it in their daily lives. The primary cause of this no doubt lies in worldly attachment,

ignorance and deficiency of faith and love, but in addition to this, there is sluggishness of effort as well. That is why they fail to reach the goal. Therefore, in order to reach the goal, the best use of time should be made, constantly practising remembrance of God; then, through the grace of God, it may be possible easily to reach the goal.

As a means of keeping up remembrance of God all the twenty-four hours, three general divisions of time should be made as stated above, viz., six hours for religious practices, twelve hours for activities in the world, and six hours for sleep, and it should be put to the best use in the following manner:

(1) Whatever spiritual practices man may regularly follow every morning and evening do not generally reach a high standard of perfection, because he does not practise them with his whole mind, cultivating the proper attitude and sentiment. Outwardly the body performs some acts, but the mind dwells elsewhere. This should be prevented at all costs. At the time of spiritual practice, the co-operation of the mind is indispensable. For instance, while performing Sandhyā, attention should be devoted to every rule and the meaning of the sacred formula, keeping in mind the seers of the several Mantras, their Chhandas, presiding deities and aim or purpose. The Gāyatrī is a powerful formula; it contains praise of the Lord, meditation and prayer. Hence, during the Japa of the Gāyatrī, the mind should be devoted to contemplation of its meaning. If this is not possible, at least meditation on God should be practised as an indispensable factor during the Japa of Gāyatrī. Similarly, the *Gītā*, *Rāmāyaṇa*, *Bhāgavata* and other scriptures should be recited during daily readings, keeping the mind focussed on their meaning. While offering worship to God, either through an image or through a mental form, the rules of worship should be followed with faith and love, remembering God's true form, virtues and glory. On account of deficiency in the knowledge of the scriptures, if there is failure in the strict observance of a rule, no real harm will accrue; but there should be no deficiency in faith and love. Whatever formula or Divine Name is taken up for Japa, its value should be spiritually raised higher and higher through the cultivation of a high sentiment and deep concentration of the mind. And during meditation, there should be such total forgetfulness of the world that except the presence of God, there should remain no consciousness either of the world or of the meditator himself.

Whatever time we may regularly spend every morning and evening in the pursuit of spiritual discipline, if we really devote the same in the manner as stated above, we may gain in the course of six months, what cannot be gained even in fifty years of desultory practice. When we sit for our daily spiritual practice, every moment of that period should be spent in the practice and practice alone. If we do not make the time allotted for practice as full of the spirit of worship, or do not even make an earnest effort to do so, it will be difficult for us to carry on other duties during other periods of the day with constant remembrance of God in our heart. Therefore, we should tuck up our sleeves and make a serious effort in this direction. One should find out what are the difficulties which stand in the way of

proper absorption of the mind in spiritual practice even during the period allotted for the purpose, and what time uselessly flies away, and there is no improvement even after serious effort. If the clue to this is discovered, attempt should be made to remove the difficulties as speedily as possible. The mind should be expostulated in the following words: "If you do not lend your co-operation even in *this* act of supreme good, the effect will be extremely terrible for you. You should attend to this work, even neglecting a thousand other duties. Indeed, none but you can carry this out. You should not care even if there are losses in other works as compared to this; for they can be carried out even when you are absent, or other agents can undertake them. But the work of your spiritual good can never be done by others." If after this argument, the wicked and perverted mind proceeds to point out the necessity of other works, you should impress on it again that there is no work, no duty, which is superior to, or more important than this.

(2) Not a single moment of life should be spent in idleness, error, enjoyment, sinful conduct and improper sleep. All activities—social, religious, earning of livelihood and attending to physical needs, etc.—should follow the injunctions of the scriptures and should be right and proper according to the dictates of reason. Every act should be governed by the disinterested spirit, and should be done as an act of offering to God, or as service to God. When done in this spirit, getting liberated from all forms of bondage, man may, indeed, realize God. The Lord said in the *Gītā*:—

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥

(IX. 27-28)

"Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer it all to Me. With your mind thus established in the Yoga of Renunciation, you will be freed from the bonds of Karma in the shape of good and evil consequences; and freed from them, you shall attain Me."

When all our acts begin to take place under God's inspiration, or according to the command of God, without the taint of the ego and in a disinterested spirit, carrying the process of remembrance of God within the heart, then it may be presumed that our acts are being done as offerings to God. And acts which are done for God-Realization, or for the pleasure of God, or with the object of carrying out the command of God, with remembrance of God and in a disinterested spirit, are called acts done for the sake of God. When the entire time at our disposal goes to be spent in this spirit, it should be regarded as indicative of a very high state of spiritual existence. If man so desires, he can, provided he makes the effort, through God's grace, spend the entire time of activities in this manner, then what to speak of spending thus only twelve hours of time! Depending on God, and remembering His Name and Form, if man constantly attempts to do his acts, he may, through God's grace, attain the eternal, imperishable state. The Lord says in the *Gītā*:—

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

(XVIII. 56)

For the reform of the period allotted to activities of the world, two things should be particularly attended to—

(a) In every act, selfishness should be renounced, disinterestedly: and (b) remembrance of the Name and Form of God should be practised. All this is achieved through Dispassion and Practice. Dispassion leads to the growth of the disinterested spirit and intense practice contributes to the constant remembrance of God's Name and Form.

We should, therefore, for the attainment of our spiritual objective, take to the practice of our discipline, with faith and love, surrendering ourselves to God. When we do so, we may indeed quickly attain success through the grace of God.

(3) While the periods allotted to spiritual practice and worldly activities are to a certain extent utilized, in most cases, the period allotted to sleep is totally idly spent, due to lack of understanding. In the state of sleep, a man generally dreams whatever thoughts pass through his mind when he is about to fall to sleep—the strength of these thoughts give distinct forms to them, and makes them appear as incidents truly taking place before the eyes. The whole night is thus uselessly spent in an insubstantial world. With the help of Dispassion and Practice, one can, however, bring about the reform of this period. Before going to sleep, we should devote at least fifteen minutes to the purification of thought by driving out the thought of the world, regarding the latter as transient, perishable, frail and the very source of misery and filling up the mind instead with the thought of any aspect of God, suited to the taste and inclination of the practicant—formless or with form, attributeless or with attributes—or reflecting on the virtues, glory and sports of any of the divine incarnations like Śrī Kṛṣṇa, Śrī Rāma, etc. This habit may be easily formed within a few days, if the practicant makes a serious attempt to do so with the help of discrimination and dispassion. And this habit once strongly formed will lead to the presence of nothing but divine thoughts in the dream state, and accordingly, therefore, the practicant will see in his dream only sights connected with the Lord's Name, sports, Form, virtues and glory. Thus the dream state will be transformed into one of spiritual discipline. Hence it will be an essential part of one's spiritual life.

Every moment of human life is valuable. How can one who has understood this secret idly waste even a moment? Man does not realize the need for liberation from bondage because of the lack of faith in the other world and God, and want of understanding of the true glory of God-Realization. That is why he thoughtlessly throws away the valuable time of human existence in pursuit of the blind desire for worldly happiness, little realizing the truth that in comparison with the bliss of God-Realization the total combined happiness of the world in all its forms would not be equal to a drop of water in the ocean. Just as the stars shine in a portion of the infinite sky, even so the entire universe lies only in a part of God. If the Jīva succeeds in gaining the total happiness of the world, it will be nothing but a feeble reflection of a part of the bliss of Brahma. And that reflection also, in reality, is experienced because of its connection with God, the embodiment of Existence, Sentience and Bliss. Therefore, man should devote his entire time to the realization of that infinite Bliss, viz., God. This is the best use of time, and herein lies the fulfilment of human existence. *(Kalyan)*

Scientific Conception of the Origin of the Universe

——By M. Chayappa, M. A., L.T.

The universe with its living and non-living objects presents a great mystery or a great riddle. Broadly speaking it can be reduced to a few questions. What is the genesis of the world ? What fundamental relationships exist among the various living beings in it ? Is there any purpose behind this life ? Why are so many varieties and differences seen and experienced in the world. This problem has been confronting mankind from time immemorial. This should be solved somehow or other as otherwise it is impossible to chalk out the right conduct of life in this world. Blind course of life without knowing the fundamental laws of nature leads man to mutual clash and ruin.

No doubt the earliest attempts at a solution of this problem were made by philosophers. But the method adopted and the theories propounded by them are intangible and transcendental, so much so that they could not be brought within the comprehension of the common man. Hence, however profound they may be, they cannot attract his attention and guide him in his practical conduct in life.

On the other hand science employes a method which is direct, impersonal and practical. Its theories can be tested any day by any body in the supreme court of experiment. Therefore common man reposes complete confidence in them. The utilitarian value of science has been very great. It has been harnessed for various practical purposes, such as developing industries, increasing human health and amenities, raising the standards of living, and diminishing human suffering and drudgery. The latest and the biggest discovery of modern science is the possibility of a gradual release of atomic energy for various constructive purposes. It is supposed to confer the greatest benefits upon mankind. But these comforts and conveniences are after all temporary and can be enjoyed only by a few who can afford them.

But the cultural aspect of science is of more permanent value as it makes a substantial contribution to human knowledge. Like philosophy, science also professes to be a quest of truth. It has also been attempting to unravel the mysteries of nature and solve the riddle of the universe.

Universe is divided into two groups— the organic, or living, and the inorganic, or non-living. But in nature life seems to occupy an insignificant part compared with the non-living matter and it is also not so handy as the latter. Hence science tackled the inorganic world first, analysed it completely and knew all about the laws governing its inner workings. The fundamental concepts established by science after three and half centuries of strenuous work, from the middle of the 16th century to the end of the 19th century can be summed up as follows :

(1) The ultimate basis of the whole universe consists of indivisible material particles called atoms. They are 92 in number ; but the number used in the actual construction of the world is only 14, the others occurring very rarely.

(2) Matter and energy are two distinct entities which should be taken into account. Mass is the peculiar property of matter and energy is without it.

(3) It is the interaction between these two that creates the world and the law which operates in this process is the law of causality or the principle of determinism.

Life was at first regarded as different from non-life, but on analysis the organic cells were also found to be composed of exactly the same atoms as inorganic matter and so the scientists concluded that life and non-life should both be governed by the same physical laws. The various movements caused by volition were taken to be merely reflex actions controlled by the material processes in the brain and consciousness itself was only an unessential side phenomenon occurring simultaneously with physical phenomena. This materialistic view of the world produced a host of materialistic philosophers of the 19th century and all traces of spirituality, religion and god were entirely obliterated. Thus there was a terrible conflict between science and religion. This period is known as the period of classical science.

With the dawn of the twentieth century modern science began and within a period of 30 years it shattered to pieces all the fundamental concepts of classical science. The indivisible material atoms which formed the ultimate bricks of nature were broken up into electrons and protons which were only particles of energy charged with negative and positive electricity. They form the constant constituents of all atoms. The quantum theory of Maxplanck and the wave-mechanics of Schrodinger have given up even the particle idea of the charge and the electrons are now regarded merely as systems of waves. Albert Enstein from his theory of Relativity has also shown that mass and energy are both convertible terms. Thus the ultimate substance of which the whole universe is composed is not matter but energy consisting of waves and waves alone. Schrodinger suggests that bottled waves form matter and unbottled waves form energy. On this point there does not seem to be any difference of opinion among the scientists. Hence the energy basis of the universe is a well-established fact of modern science.

Further light is thrown on the nature of these electrons by the application of quantum mechanics. Their individual behaviour does not seem to come under the law of causality. The positions and the velocities of the electrons cannot be simultaneously predicted with certainty under any circumstances. Some scientists appeared to have suggested that they were not able to predetermine the behaviour of the electrons at present, because all the causes operating on them might not be known. But Schrodinger emphatically asserts that it is not so and that there seems to be a certain amount of uncertainty inherent in nature itself. Hence in 1927 Heisenberg introduced 'the principle of indeterminacy' for the behaviour of the individual electrons. This created a revolution in the scientific world as it sounded the death-knell of the inexorable law of causality.

In this connection it will be very profitable if a few statements made by one of the foremost scientists of the day, Sir Arthur Eddington, are considered.

"The year 1927 which has seen the final overthrow of the strict causality by

Heisenberg, Boher and others will rank as one of the greatest epochs in the development of scientific philosophy and religion first became possible for a reasonable scientific man."

"Between the universe of our experience and the universe of objective reality, probability or indeterminism interposes as a smoke screen."

"The indeterminacy recognized by modern quantum theory is only a partial step towards freeing our actions from deterministic control."

"The admission of indeterminism in the physical world does not immediately clear up all the difficulties connected with free will. But it so far modifies the problem that the door is not barred or bolted for a proper solution. Although the door of human freedom is opened, it is not flung open. Only a chink of day light appears. But it seems to me that philosophical, psychological and in fact common sense arguments for greater freedom are so cogent that we are justified in trying to press the door further open, now that it is not actually barred. How can this be done without violence to physics? The fear of many determinists is that the social and political consequences of indeterminism will be terrible."

We shall now come to the question what is this indeterminacy due to? If only this question is examined dispassionately without prejudice or predilection, we cannot but come to the conclusion that it is due to a manifestation of a slight degree of consciousness or free will. No doubt it cannot be compared with the full consciousness exhibited by a living organism, as it is in its rudimentary stages. But there it is and it must be taken into account. Even as early as 1901 Sir. J. C. Bose after performing experiments on minerals, plants and animals expressed that "the glory of the achievements of the modern scientific investigations is that it has not only dematerialized matter, but has also shown that there is no dead matter in the whole world. There is consciousness everywhere but the difference is only in its wrappings". How truly this statement has been verified by the latest researches of modern science. Scientists have agreed that electrons and protons are not the final forms of cosmic energy. There may be other and finer forms of energy exhibiting a higher degree of consciousness in the world beyond physics until almost we reach the very source of the primordial cosmic energy which is the only reality and pure consciousness.

Thus modern science has definitely proved that the material cause of the universe is energy which has two attributes 'Sat' reality and 'Chit' consciousness. More than this the scientists will not be able to discover, as the substance on which they should work with their physical instruments has become too subtle and has gone beyond the physical plane. Any further research in this direction should be done only in the mental plane.

This work was undertaken long ago by the ancient Ṛṣis of India who conducted experiments in the mental field as systematically and steadily as the modern scientists have done in the physical field. By the method of intuition and introspection they were able to prove that the whole universe is but a manifestation of cosmic energy and that it has not only

the two attributes Sat and Chit, as discovered by modern science, but also a third attribute, Ànanda or Bliss. This in Vedantic philosophy is known as 'Sat-Chit-Ànanda Brahma सच्चिदानन्द ब्रह्म.'

Hence modern science has laid the surest and strongest foundation for the Adwaitic doctrine ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥ Energy is alone real, material world is unreal, the human soul is only a form of the universal soul or cosmic energy. This is the fundamental eternal law of nature and is known in Vedānta as the Sanātanā Dharma.

This is the greatest contribution which modern science has made to human knowledge and this is its cultural value.

Ethics of Warfare

—By S. Rajagopalan

It may seem wholly out of place to speak of ethics in warfare since an armed conflict, especially of the type we have been witnessing in our times, is the very negation of ethics or ethical principles. Indeed the adage 'All is fair in love and in war' most accurately sums up the theory of the West in that respect. But it is a fact that our country has made a valuable contribution towards resting war on an ethical background.

War is a necessary, almost inevitable evil. No age, no country had been warless. Even in our Puṇyabhūmi there have been wars almost from the dawn of creation. There have been interminable wars between the Devas and the Asuras; we have also had the Rāma-Rāvaṇa-Yuddha and the Great Mahābhārata War. Our great Purāṇas were the products of war. Even in astrology we are told of planetary warfare and the deep enmity between certain groups of planets.

Wars can be classified under certain categories:—(1) Ahiṃsā War or the War of Non-Violence; (2) Hiṃsā War or War involving violence; this latter can be further sub-divided into (a) War involving violence but for a just cause, Hiṃsā for Dharma-Yuddha; (b) War involving violence but also for an unjust cause, Hiṃsā for Adharma-Yuddha. Ahiṃsā War is Mahatma Gandhi's gift to humanity and is typified by the Indian War of Independence under his guidance. Non-violence, or Ahiṃsā, was the religious creed of Gautama Buddha and Mahāvīra, but the credit of applying it to politics and every day life belongs to Mahatma Gandhi. This is the more creditable when one considers that even countries adopting Buddhist religion like Japan and Burma have not been able to eschew violence altogether. Ahiṃsā War rests on the principle underlying the question raised by Arjuna in Kurukṣetra as given in verse 5 of Chapter II of the *Bhagavadgītā*: "Of what use, Kṛṣṇa, are the pleasures of kingdom stained with the blood of great people, our Gurus ? Better be a begger than do that." That Arjuna's doubt was well-grounded appeared very soon in the sequel. The Pāṇḍavas won the War and regained their kingdom but never afterwards did they obtain mental happiness. In an Ahiṃsā War, there is no bitterness left with either the victor or the vanquished. The bonds between England and India have become very close and intimate after the dawn of independence;

people who had previously agitated for complete independence have now come to feel that India cannot sever her ties with the British Commonwealth. Hence an Ahiṃsa War is about the best. Next comes the violent but just conflict, such as were the War between Rāma and Rāvaṇa and the Pāṇḍavas and Kauravas. But the War which is both unjust and violent, and which is best illustrated by the two world wars in this century, is the least desirable of all forms of conflict. There is a lot of difference between these two different types of War. Our Pauranic wars have always been for a just cause and for that reason unavoidable also. Śrī Rāma in the *Rāmāyaṇa* and the Pāṇḍavas in the *Mahābhārata* well-nigh exhausted every kind of peaceful persuasion before finally embarking on an armed conflict. Being essentially a Dharma-Yuddha, they had an ethical background. In modern wars, however, the cause is unjust. It is always a struggle for supremacy, for territorial aggrandizement on the score of the need for 'living' space and for world domination; hence each combatant leaves no stone unturned to achieve his objective even at the cost of human values. Even so, there are certain peculiar characteristics of these wars.

For several centuries England and France had been enemies. But since 1914, they have forged a sort of friendship. In World War I, England, France, Russia, Italy, America and Japan formed an alliance as against Germany, Austria and Turkey. This relationship *inter se* did not however last long. In World War II, France, America, England, Russia, China combined and fought against the Axis Powers, Italy, Germany and Japan. Turkey stood neutral. If ever World War III is to come, it may primarily be a conflict between America and Russia, with probably England, France, Italy, Germany and Japan going over to the side of America. That is to say, the allies of yesterday become all on a sudden the enemies of today and vice-versa. Another feature is this. There is a sort of rigorous continuity in these wars. It used to be said "The King is dead: Long Live the King."; we can however very well say: "The War is over: the War has started." In 1918, World War I terminated: World War II began in 1939. In between, there was virtually a period of peace but really the world was not war-free at any time. In Germany the rise of Hitler to power occasioned merciless Jew-baiting and concentration camps. Italy seized Ethiopia and Albania. In Spain a civil war was raging with Germany and Russia helping the opposite camps. In Asia, Japan had swallowed Korea and Munchuko, being engaged in a deadly conflict with China all the while. All these helped considerably the quick transition from peace to war. World War II came to an end in 1945, but peace is still a vacillating factor in this mad world. Palestine is still in the throes of bloody strife. The Communist menace in Greece, Malaya, Burma, China, the Soviet expansion in Western Europe and in Teheran, the menoeuvres in Berlin and the "cold war" between America and Russia, all these are but the precursor of World War III. The bitterness between America and Russia who were allies in World War II and whose co-operation was instrumental in vanquishing Germany, is more potent than what existed between America and Germany as belligerants.

Let us see the aftermath of these wars. A sort of peace or treaty is forged

but the bitterness between the nations continues unabated, the more so because of the persecution of what are called war criminals. There is grave dislocation in the political, social and economic life of the people to a much greater extent after the war than during it. Nearly four years have elapsed since the World War II came to a termination and yet no country in the world, except probably America, is free from distress. The primal needs of man, namely, food, clothing and shelter, still remain needs. As to how this war was fought, we shall consider. In these wars, the safest place is the battlefield. There is comparatively speaking less number of casualties amongst the combatants than amongst innocent people, men, women and children, inhabiting the belligerant countries. Death and Destruction are rained over hordes of people; churches, hospitals, schools all tumble down before the avalanche. In countries which are not actually the scene of armed conflict, the economic 'malaise' is even more terrifying. In 1942–43, upwards of a million and a half people perished in East Bengal on account of starvation though of course the traders in that region were able to pocket the not very inconsiderable sum of one hundred and fifty crores of rupees. Future wars will be mostly on the basis of the technique of the "Hiroshima" attack, finishing in a few hours what previously occupied a few years. In these circumstances, to speak of ethics in reference to these wars, may seem sheer madness.

In days of yore, there was fought a war in our country which was more deadly than many a modern armed encounter but yet withal was grounded on sound ethical principles. A great poet has described it as follows: "The sky can be compared only to the sky: the ocean only to the ocean; and Rāma's War with Rāvaṇa can be compared only to Rāma's War with Rāvaṇa." In that war, the parties ranged against each other, had several features in common. Both were men of uncommon prowess and knew no defeat. Śrī Rāma was an incarnation of the Lord and based His valour on Truth. His hand would not hurt a fly, but in battle the enemy can never again raise his head. Rāvaṇa too was bound by certain rigid principles of conduct. Vālmīki styles him on one occasion as "Mahatma" (Yuddha-Kāṇḍa Sarga 10). He did nothing without consulting his advisers and superiors. Prone to wrath, he somehow managed not to let anger get the better of him. After Śrī Āñjaneya had killed Akṣaya Kumāra and burnt Lankā, which ordinarily did not excuse an emissary, Rāvaṇa orders him to be killed; but upon Vibhīṣaṇa pointing out the impropriety of the step, cancels the order. Similarly, when he hears of the killing of his beloved son Indrajit, he grows mad with rage and rushes to kill Sītā outright. At the psychological moment his adviser Supārśva entreats him not to do so and he withdraws. Let us examine the main objective in this war. Rāma's main purpose was to get back Sītā after killing Rāvaṇa: Rāvaṇa wanted to kill Śrī Rāma and obtain Sītā's goodwill. But this objective was not aimed at, at the cost of human values, and there were moments when it was even sought to be given the go-by. One day before the commencement of the hostilities, Sugrīva, almost thoughtlessly and without Śrī Rāma's knowledge, went over to Rāvaṇa and engaged himself in a hand to hand fight. Somehow he extricated himself out of it and returned to his

camp. Śrī Rāma was greatly worried over his impetuosity and told him that if he had succumbed in the fight, there was no work left for Him (Śrī Rāma) and not even Sītā, Lakṣmaṇa, Bharata, Śatrughna, aye, even His own life, would thenceforward matter to him. Similar feelings were expressed by Śrī Rāma when Lakṣmaṇa lay struck in battle. Rāvaṇa too showed the tenderness in his heart. Upon Kumbhakarṇa being slain in battle, Rāvaṇa felt very much grieved and said, "What for is my kingdom ? Wherefore Sītā too ? I have no wish to live" (See Yuddhakāṇḍa. Sarga 68, Śloka 17).

In this war, there was travail only to the actual combatants on either side. Śrī Rāma won the friendship of the monkey tribes after doing them a good turn, and conducted the whole campaign with the minimum trouble to his adherents. Neither Bharata nor Janaka was even made aware of the fact. The people of Ayodhya or Mithila would have counted it their privilege to have rushed to Śrī Rāma's rescue, but He would have none of it. At the war only those who actually fought were injured or killed. Before the war began, two spies from Rāvaṇa, Śuka and Sāraṇa, were sent out to Śrī Rāma's camp. They were somehow caught, and Vibhīṣaṇa wanted them to be killed as required even by the Dharma-Śāstras. Śrī Rāma, however, would not be prevailed upon to do it on any account; all He did was to put them on their backs, allow them free access and ask them to report to Rāvaṇa what all they saw and tender him sound advice not to precipitate a war. Indrajit waged a deadly battle, annihilating the Vānaras in their thousands. Lakṣmaṇa got infuriated and resolved to use Brahmāstra and decimate the whole brood of the Rākṣasas. But Śrī Rāma stops him and the words which he uttered on that occasion deserve to be written in gold and, one hopes, will animate all future wars on this earth. Said the Lord: "Yuddhakāṇḍa: Sarga 80: Śloka 38.

नैकस्य हेतो रक्षांसि पृथिव्यां हन्तुमर्हसि ।
अयुध्यमानं प्रच्छन्नं प्राञ्जलिं शरणागतम् ।
पलायमानं मत्तं वा न हन्तुं त्वमिहार्हसि ॥

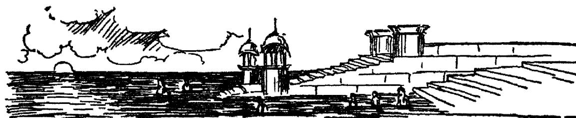
"It is not proper for. you to kill the entire community of the Rākṣasas for the sake of one man. Those who are not actual combatants in the battlefield, those who are in a worshipful mood, who have surrendered, who have run away and who are deceived, one should never kill."

Finally the war is over. Rāvaṇa is killed. And nobody was more moved by the tragedy than Śrī Rāma Himself. Addressing Vibhīṣaṇa and all those assembled there, the Lord observed: "Here lies a man of great valour who had never known defeat. Apparently it is due to the time factor. Success and defeat are usual in war." The very first thing that Vibhīṣaṇa was directed to do was to perform Rāvaṇa's obsequies suitably and well. Then Vibhīṣaṇa's coronation came off; and it was only afterwards that Śrī Āñjaneya was permitted to enter Aśoka-Vana with *Vibhīṣaṇa's permission* and interview Sītā.

After the war was over, nobody worried himself for the trial of "War Criminals". It was of course a fact that Sītā was ill-treated and oppressed beyond description by the Rākṣasas at the bidding of Rāvaṇa; and Śrī Āñjaneya was on the point of punishing them. But Sītā would not permit it. "These people", She said, "were Rāvaṇa's hirelings. They did their job to please him and under his directions. No blame

can be attached to them. It was only due to my bad Karma that I suffered. Furthermore, Rākṣasas always trouble other people. That is their Swabhāva Dharma. Good people must be merciful"; and She rounded it off with a story. That was why there was no ill-feeling generated between the Rākṣasas and Śrī Rāma's followers either then or even in subsequent times. The Rākṣasas took their defeat coolly and there was no bitterness between the contending parties. Even Mandodarī, who lamented her lord's death in very pathetic strains, never so much as said a word against Śrī Rāma; rather she went to the length of singing His praise even in her travail.

Śrī Rāma did what no mortal man could ever dream of doing by vanquishing the most powerful man on earth who was a terror even to the gods. But the victory did not turn His head nor induce Him to depart from His very strict moral code. It was primarily with the assistance of the Vānaras and His own and Lakṣmaṇa's prowess that He achieved His success. Yet it did not occur to Him to grab at the territories of the vanquished Rākṣasas. He enthroned Sugrīva in Kiṣkindhā and Vibhīṣaṇa in Lankā. Neither he nor the Vānaras had any share in the spoils. There was no question of either Kiṣkindhā or even Lankā being a mandated territory under the supervision of Śrī Rāma or His brethren. Not that He was oblivious of His obligations towards the Vānaras; and very soon He gave them something more precious than territories or appointments in them as war returned employees. After Rāvaṇa had been slain, Indra came and saw Śrī Rāma and conferred a boon. Śrī Rāma replied, "For my sake, many Vānaras have left their kith and kin and died in battle. All of them should be brought back to life. Furthermore wherever they may be, even out of season, there should always be plentiful of fruits, spices and water." Indra promised accordingly. After Vibhīṣaṇa's coronation, Śrī Rāma returned to Ayodhyā with Sītā and Lakṣmaṇa. Almost the first to greet them on the way was Maharṣi Bharadwāja. He too promised a boon. Śrī Rāma accepted it and wanted that all the trees on the road leading to Ayodhyā should become laden with fruits and dripping with honey to the lasting enjoyment of his faithful adherents. Śrī Rāma knew only too well the partiality of the Vānaras for such delicacies having watched their performance at Madhuvana in Sundarakāṇḍa. The Vānara-Uttamas, we are told, thoroughly enjoyed this new gift and felt themselves as much pleased as those in Swarga.



Movement of Saturn and what It indicates ?

By Dr. B. Bhattacharyya, M. A., Ph. D.

प्राग्द्वारेषु चरंस्तेषु सौरो वक्रमियाद्यदि ।
पृथिवीं पीडयेत् सर्वां पूर्वदेशं विशेषतः ॥

(*Adbhut.* p. 148)

"When the offspring of the Sun-god moves in a retrograde fashion through the eastern gate of the Zodiac, he afflicts the whole world in general and the eastern regions in particular."

This quotation appears in the Adbhutasāgara of King Vallala Sena (c. 1119 A. D.) of Bengal as a citation from the *Viṣṇudharmottarapurāṇa.* The offspring of the Sun-god is called Saura, who is identified with the mighty planet Saturn, who is the king of kings, the Shahanshah of the heavenly bodies. It is that Saturn who knows how to bend the highest Dictators of the world, and keep them within bounds. A person whom no power on earth can bend, Saturn is his Bender. In the absence of Saturn, it would have been difficult to live in this world under great dictators whom no power, no religion, no reason can bend. The presence of Saturn was therefore necessary, and out of this necessity was created the offspring of Sun-god, the great planet Saturn.

Out of all recognized planets, Saturn's movement is the slowest, and as he moves from constellation to constellation he gives certain results to the world, and by close observation for centuries the ancients came to certain definite conclusions. It is my object to touch this subject in brief in this article.

One of these conclusions is quoted in the beginning of this article, and is worthy of note by all students of culture. While travelling through the eastern gate of the Zodiac he gives distressing results to the whole world in general and eastern countries in particular. But what is this eastern gate of the Zodiac. To understand this point we have to examine a chart which is popularly known as the Sarvatobhadra Chakra. This chart has four sides and on each side there are seven constellations or Nakṣatras. The diagram is as follow:—

East

	3	4	5	6	7	8	9	
2								10
1								11
27								12
26								13
25								14
24								15
23								16
	22	0	21	20	19	18	17	

North (left) — South (right)

West

The numbers in this diagram represent the Nakṣatras from Aśvinī to Revatī with O representing Abhijit. The diagram has four sides and these represent the four gates of the Zodiac. The Nakṣatras Kṛttikā, Rohiṇī, Mṛgaśiras, Ārdrā, Punarvasu, Puṣya and Āśleṣā represent the eastern gate; the constellations Maghā, Pūrvāphālgunī, Uttarāphālgunī, Hasta, Chitrā, Svātī and Viśākhā represent the southern gate; the Nakṣatras Anurādhā, Jyeṣṭhā, Mūla, Pūrvāṣāḍhā, Uttarāṣāḍhā, Abhijit and Śravaṇa constitute the western gate;

and the Nakṣatras Dhaniṣṭhā, Śatabhiṣā, Pūrvābhādrapada, Uttarābhādrapada, Revatī, Aśvinī and Bharaṇī represent the northern gate of the Zodiac.

The verse quoted in the beginning of this paper refers to the movement of Saturn, both direct and retrograde, through the eastern gate of the Zodiac, consisting of the lunar mansions Kṛttikā, Rohiṇī, Mṛgaśiras, Ardrā, Punarvasu, Puṣya and Āśleṣā. When Saturn moves through these lunar mansions he brings about tremendous distress to the whole world in general, and the eastern regions in particular. This is a point to be noted by all students of culture, rulers, businessmen, astrologers and the common man, who are directly affected by this movement.

The evil effects on the wake of the movement of Saturn in the eastern gate are very correctly described by Vārāha Mihira (circa 400 A. D.) who is the greatest authority on the subject of individual and collective or geographical astrology affecting the rulers and the ruled. In Vārāha Mihira's *Bṛhat Saṃhitā* (Adh. 47, Verse 13) the following lines appear on the subject:—

प्राग्द्वारेषु चरन् रविपुत्रो
नक्षत्रेषु करोति च वक्रम्।

—

मित्राणां च विरोधमवृष्टिम्॥

"Saturn moving through the eastern mansions and becoming retrograde, brings about severe famine, enmity of friendly races and drought."

From this it follows that when Saturn moves and becomes retrograde in the seven Nakṣatras Kṛttikā to Āśleṣā, he causes terrible famine, fight between friendly parties and absence of rain. This point is made clearer by Bhattotpala, the commentator of Vārāha Mihira. Bhattotpala says in his commentary on this verse that moving in the seven Nakṣatras from Kṛttikā onwards constituting the eastern gate, Saturn causes terrible famine, quarrel between friendly tribes and complete absence of rain. Bhattotpala further adds a quotation from Garga, an earlier authority, which reads as follows:—

विलम्बितगतिः सौरः प्राग्द्वारेषु यदा भवेत्।
महाभयानि चत्वारि विजानीयात् समन्ततः॥
अनावृष्टिर्भयं घोरं दुर्भिक्षं मित्रविग्रहम्।

"When Saturn is having delayed movement in the eastern gate, four great dangers will overtake all. These are—drought, great insecurity, famine and wars between friendly races."

Thus when Saturn is moving through the seven Nakṣatras of the eastern gate, that is to say, Kṛttikā, Rohiṇī, Mṛgaśiras, Ārdrā, Punarvasu, Puṣya and Āśleṣā, the world must face untold sufferings like drought, insecurity and wars. This last includes among other wars between friendly nations, communal strifes, civil wars, mutinies and revolutions. Insecurity includes lawlessness, loot, murders, arsons, epidemics, and so forth. Thus this particular movement of Saturn is extremely important for all and deserves to be studied by all without exception in order that they may be prepared for all eventualities. It is not astrology which is derided and ridiculed all over the world, but it is knowledge, and true knowledge too. Those who will be able to anticipate events correctly will be happy, while others not so prepared will be overtaken by surprises and calamities, and will sink low down, and create

complications, for, according to Lord Buddha, ignorance is the root cause of all sufferings.

It is a well known fact that Saturn moves very slowly through the signs of the Zodiac, taking at an average two years and a half in crossing the 30 degrees of a sign. Thus Saturn takes little less than 13 months in crossing one Nakṣatra of 13-20 degrees. The seven Nakṣatras of the eastern gate thus cover a period of nearly seven years and seven months. The first Nakṣatra is again touched after full 30 years. The Saturn causes a cycle of 30 years of which seven are bad and the remaining 23 are fairly good. The economist of today calls Famine as a boom period and Plenty as a period of depression. If that is so Saturn's movement through the eastern gate is the period of boom and when he passes through the other gates, it is the period of depression.

Let us see how these principles apply to recent history. Saturn in the year 1942 entered the constellation Kṛttikā and became retrograde in that Nakṣatra about October that year. We know how the August disturbances started, how mills were closed, how prices were doubled and trebled, how black markets started, and how people felt insecure all the world over due to war, scarcity, high prices, black markets and high-handed laws. The year 1943 Saturn occupied Rohiṇī. It is well known how Bengal was in the throes of a terrible famine and how lakhs of people died of starvation that year. We know also that rationing started in essential supplies, and how scarcity went on increasing with the progress of the war. 1944 Saturn was in Mṛgaśiras, 1945 in Ārdrā, 1946 in Punarvasu, 1947 in Puṣya and 1948 in Āśleṣā the seventh Nakṣatra. During this time not only that matters did not improve, but definitely got worse. There was a change of Government, a partition of the country, and bloody feuds between Hindus and Mahommedans who were quite friendly before. The war in Europe ended, Hiroshima and Nagasaki were atom bombed, and Germany, Japan and Italy went down in singular humiliation. Saturn finally went to Maghā on the 23rd July 1948 after tormenting the world for full seven years, leaving it in a battered condition, and heralding the end of the boom period. Now the depression has started and the full effect of the depression will be in evidence as time slowly moves on.

During this boom, agriculture was neglected, villages were disrupted, agriculturists in large number were recruited for military service, and the cities grew to abnormal proportions. This is the direct effect of the boom period. Now the reverse process has started, and we can well expect that more interest will be taken in agriculture, villages will flourish, cities will languish and decay, and black-marketing will disappear. People will have less money in their hands, and many luxuries will disappear. Strangely enough, gods also will be favourable, there will be enough rains and bumper crops.

Working backwards we find that Saturn was in the eastern gate during 1912-1918. During this period there was a war, high prices, boom, famine, epidemics, riots, and even Amir Amanullah invaded the frontiers of India. On the 10th of August 1918 cotton was selling at the abnormal rate of Rs. 960 per candy. Depression was however complete in 1923. Now also highest depression will be seen in 1953.

In the previous century Saturn occupied the eastern gate between 1852-1857. During this period there was the Sepoy Mutiny, revolution, and so forth which ultimately brought India under the direct control of His Majesty's Government from the hands of the East India Company.

It may here be noted that the constellation Puṣya is very sensitive for India and whenever Saturn is moving through this Nakṣatra the throne of Delhi starts shaking. There is invariably serious trouble from the people and occasionally there is a complete change of government. It happened in 1857, it happened again in 1947 when our National Government came into existence. Between 1857 and 1947 there is a gap of 90 years. 90 is divisible by 30 the cycle of Saturn and is also divisible by 18 which is the cycle of Rāhu. Thus we can presume that when the East India Company was changed, and when the present National Government came into existence, on both these occasions Saturn and Rāhu occupied the same positions in the Zodiac, and that accounts for the severity of the change.

Working forwards we can say that in the future Indian History will pass through weak periods, crises, trials and tribulations, famines and revolutions, when Saturn will again move through the eastern gate. These future periods are indicated below. Great care is required to be taken in these periods in reserving food and cloth for at least seven years for the common people, and to avert a famine. The Black-marketeers may look forward to these periods of boom and guard their loins to make their tainted millions at the cost of the blood of the masses. The periods may approximately be given as under:—

1. A. D. 1972 to 1978
2. 2002 to 2008
3. 2032 to 2038
4. 2062 to 2068
5. 2092 to 2098
6. 2122 to 2128

Of these the 3rd and 6th periods are very malefic when governments will change, especially in the years 2037 and 2127.

In conclusion, it may be pointed out that the planet Saturn does not himself come down to earth to inflict trouble or give happiness. All this is done by men who are actually living on earth; and they knowingly or unknowingly act as his agents. Saturn's agents are many and varied, but it is possible to recognize them according to well known principles of astrology. Saturn is the lord of the two signs of the Zodiac, Capricorn (Makara) and Aquarius (Kumbha). All men born with moon in these two signs are the agents of Saturn, and in a minor way all who have Makara and Kumbha as their ascendants are to be recognized as agents of Saturn. The letters of the Indian alphabet Kha, Ja, Ga and Sa are the letters originating from Makara and Kumbha. Therefore all persons whose names begin with the letters Kha, Ja, Ga and Sa are to be recognized as the agents of Saturn. When Saturn is malefic, he

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gives malefic results through these agents. And when his malefic work is finished he generally takes away his agents or makes them inactive.

Although astrology is condemned all over, it is still possible to derive tremendous benefit by studying historically the sure effects of the planets. To know them and their intentions is knowledge, to ignore them is ignorance. By studying Saturn, we can prevent calamities, famines and civil wars by being prepared long before the event. That is not a small gain to humanity at large.

Ritualism and Spiritualism

-By N. Kanakaraja Ayyar, B. O. L.

Who is a religious man ? One who believes in a religion and acts according to its principles, is generally considered to be so. Pure gold is a rare metal, but imitation gold is found in all places. It has now become a great problem. In the war years almost all the pure gold which was lying for centuries in our poor land was exported to richer countries. We got paper money in place of our pure gold. Even so in the religious field we have now got more paper money than pure gold; more imitation metals than pure metals. To come across a purely religious man and sit at his feet with the thirst of a desert wanderer and drink deep at the perennial spring of his religious experience is not given to many in this world. Sādhus, mendicants and others with a religious garb are roaming about, here and there, in our land of seers, saints, sages and god-men. To catch a great soul, a thirsting soul, a real religious soul among this crowd is really a Himalayan task. There must be even to-day—the day of the atom bomb, the day of religious strife, the day of outward shows, the day of all lies and no truth—a great many souls who have completely effaced their mundane self. They are not necessarily in ochre dress, in saffron garb or in long gowns. They need not hide their lights in forest retreats.

Religion, to most men is a bundle of outward signs. To very few it is a mental condition not easily attainable. Nobody will openly say that he is irreligious, but what he takes for religion has got only a few particles of true gold with thousand parts of alloy. One who is unable to think of his God even a single moment of his busy life is considered to be a great man. His greatness consists in having many followers and trumpet-blowers. The very same man goes to a temple with all pomp and splendour and spends thousands of rupees to make others think that he is religious. One man sits in his house before his household gods, smears sacred ashes all over his body, adorns his neck, hands and shoulders with a thousand Rudrākṣa beads and performs his Pūjā for an hour with all the paraphernalia of a great festivity, but his mind is full of money and more money and how to get it even if it be at the cost of ruining his own brother, son or friend. Is this religion, true and simple ? *Prabodha-chandrodaya* gives a name to such men. He represents 'Dambha',—a most expressive word.

Book learning nowadays is obtained easily by the multitude. The sacred books of all religions are now in print. When printing as a trade was not known to man the religious teachings were handed down by a sage to a disciple as we see in the Upaniṣads. In these days of quick locomotion religious books of all great religions are obtainable everywhere. Has this done real good to humanity ? A petty clerk in charge of a big library is not expected to be conversant with all the departments in the library. Even a fully qualified librarian will have his own depths in the book world. But men with very little real experience in true religion make bold to talk and expound religious thoughts as if it is a cheap selling commodity.

Rituals are, to a certain extent, enjoined in every religion. The kernel of religion is not to be sought after in its rituals. Rituals will lead man to a greater step. Many men begin and end their lives in mere rituals, having no aptitude for higher truths in their own chosen path. Ritualism has never taken man to his God nor will it ever take. When ritualism serves as a handmaid for spiritualism it gains its real purpose in life. Learning a whole cartload of books will not make a man a real Jñānī, even as a chain of rituals will not take a man an inch nearer to his real goal. This does not mean that all rituals are of a low level. A Jīvanmukta of the type of Sri Sadasivendra Saraswati even if he performs Śiva-Pūjā with a million flowers on a Śivarātri night is yet immersed in his Ātma-Bhāva. The mind is the real actor in this universe. If the inner mind is resting on the inner soul even if a man performs a thousand acts of worldly purpose he is not in the world or of the world.

There are thus two types of ritualism. One that leads man nowhere and the other that is more or less spiritualism. In appearance both will look alike; but they are diametrically opposite, in reality. An Archaka with no knowledge of the Āgamas or Śāstras performs thousands of Pūjās before an image of God. Sri Śivābhinava Sachidananda Nrisimha Bharati Swami and his immediate descendent in the pontifical seat of Sringeri mutt did perform Śivārādhanā as enjoined in the Śāstras. Will both the Pūjās be considered to be in the same level ? Jīvanmukta-Lakṣaṇa has now to be taught to the whole world by pointing at these great souls. The religious and ritualistic acts of such godly souls is not to be confounded with that of ordinary unlearned Archakas in our temples.

Bathing in the holy Gangā is an act of purification. It brings effective expiation of all sins, mental, moral or spiritual. Bathing in the big ocean is also considered a sacred act. Performance of Karmas for the departed in the great Kurukṣetra is a great act of sacrifice. Going on a pilgrimage to Badarinarayana and Sri Kedarnath as also to Sri Kailasa is a thing not easily performed by Hindus. All these acts are intended only to serve as stepping stones to real spiritual success. A man after performing all these religious ceremonies, pilgrimage and other purificatory acts is expected to be pure of mind and soul. If he is not able to forget his lower self and rise above the ordinary human level even after all these acts his effort though in the right direction, is really a failure. Kāśikhaṇḍa, the sacred book that speaks of the greatness of Kāśī, the Vārāṇasī, in beautiful language has a special advice to real aspirants. It says that the Kṣetra is

the human mind and the Tīrtha is the soul. If the mind and soul are not really pure as they ought to be, all the spiritual acts enjoined on man will be of no avail to him in his onward march.

One who really believes in ritualism and has a pure mind can be very easily taken to a higher step by the grace of God. Nothing is possible without His grace. Sri Ramakrishna Paramahamsa who started life as an Archaka of mother Kālī was able to rise to the highest heights of religious and philosophical experience through nothing but the holy mother's grace which was showered upon him like a great flood. The be-all and end-all of human life is religious experience and not amassing of more and more worldly goods. The Adwaitī, Dwaitī and the Viśiṣṭādwaitī have all to go through ritualism first and religious experience next till they reach the goal as expounded by the great Gurus. Ritualism is not a thing to be dispised but it is not a very great possession to be preserved throughout man's religious life.

Sivagochari was the name of a great Bhakta. He was a Brahman by birth. He was deeply learned in the Vedas and Śāstras. He believed in the Karmakāṇḍa and Bhaktikāṇḍa. He had not had the good fortune to reach even the smaller heights in Jñāna-Mārga. He lived in our beautiful land even a few centuries before Śrī Śankarāchārya, that great saint philosopher-poet and Śiva-Avatāra. Sivagochari was the Archaka at the temple of Kalahasti Īśwara in those days. He performed Śivapūjā with real fervour and devotion; He recited Sri Rudrachamaka and Namaka as well as the Puruṣasūkta with traditional Swaras before the image and took much time to finish the Śiva-Ārādhana. At the end of the day's duty he went to the forest near by to meditate upon his God. His mind was always immersed in Śiva Ānanda, the divine bliss attained through very hard Tapasyā in many a birth.

On a particular morning he went to the temple, as was his wont, to perform the Pūjā. What did he see there ? He saw the muddy steps of hunters and hounds in the inner precincts; he saw many kinds of wild flowers on the Śiva-Linga. He saw also pieces of meat strewn here and there very near the holy presence. "What desecration ? Who did this ? O my God ? How did You allow this to be done in Your presence ? How am I to touch all these impure things and perform purificatory ceremonies. My God ! My God ! the all-seeing, the Omnipotent, and the embodiment of everything Great ! If You allow this to be done with impunity in Your presence what am I—a poor soul—to do for this ? Is there any expiation for such desecration in the holy presence of my God."

Thus he cried for some time but at last reconciled himself to the condition. He removed all impure things from the inner temple. He brought many vessels of pure water from the Swarnamukhi which was flowing near by. He scrubbed and cleansed the temple precincts with due devotion. He had to take two or three baths that day so as to qualify himself to perform purificatory ceremonies in the temple. All this took much time but he had the pleasure of doing his duty according to his lights. He performed the usual Pūjā very late that day and went to the forest.

Nāga was a forest chieftain. He had no child till ripe old age. He prayed to

the God of the hills, to bless him with at least one child. His prayer was granted after many years of devotion. His wife, Thathai by name, gave birth to a male child. The child was God-given. He was named Thinna, as he was of a strong bulky figure even in his infancy. The child grew up to manhood with all the learning of the forest dwellers. He became a good hunter. A day was fixed for his maiden-hunt. He was followed by many hunters. His intimate attendants Nana and Kada came along with him to the forest. The hunt was very good. One big boar gave the party a little trouble to chase. The young hunter and his two companions ran after the boar for miles and at last the chieftain's son had the pleasure of hitting the beast with an arrow from his bow. It was a majestic animal. Thinna came near the beast at its last extremities and despatched it with the thrust of a spear. Before him stood the great hillock of Kalahasti. He asked his friend what it was and who resided there. Nana told him that a great God had his temple on the summit of the hillock. Something unknown drew the inner mind of Thinna to the hillock. He left Kada to care and roast the meat of the newly-got boar and took Nana with him to see the God in the summit. Nana explained to him how a great sage performed daily Pūjās to the God on the hill. Thinna's mind was full of God and saturated with God. He did not know what he was doing. He came before the holy presence. He longed to perform Pūjā in his own way. He came to the place where the boar was lying roasted by his companion. He took it in his hands, roasted it well, tasted a bit here and a bit there and selected the best portion, gathered the same in a small leaf-vessel contrived by himself. He picked some forest flowers and placed them on his own head which was crowned by a bushy tuft of hair. He took a mouthful of pure water from the river. His bow was in his right hand. He did not turn right or left. He did not care to let his companions know of his intention. Both of them stood aghast at this devotional exercise. They knew that he was famished as they really were after the great hunt. They tried their level best to make him understand his present condition. His mind was a complete blank for worldly affairs. It was full of God, God and nothing but God. Both the hunters left him in that condition and hastened home to report matters to the father. Thinna, oblivious of all outward things, wholly in communion with his God, rushed to the summit of the hillock.

He removed the flowers placed by Sivagochari on the Śiva-Linga with the help of his roughshoed right foot. He poured the pure water brought in his mouth over the head of the Śiva-mūrti as Abhiṣeka. He then turned a bit and shook his hair so that the flower may fall on the Linga as Archana. He then placed the most tasteful meat gathered by himself before the God and requested Him in his own hearty language to take and accept them as Nivedana. The God *cannot* but accept this unearthly Pūjā. After performing the devotional act he thought that he must keep sentry over the gate and guard his God from the depredations of other hunters and robbers who may go that way. He did not taste a morsel of food nor did he take a mouthful of water to quench his thirst; but kept awake throughout the night as a real guard in the temple precincts. At the first streak of twilight

he took his bow and went into the forest for hunting not for his own sake but to prepare another meal for his God. He had no mind to leave the divine presence even for a single moment but he took leave of his God with very great reluctance because he had to perform a second day's Pūjā. This was the desecration that Sivagochari observed in the holy of holies when he came there to perform his daily duties.

Thinna, the child of wild nature, with no other qualifications to approach the God but his deep devotion, did perform the same Pūjā for five days. Sivagochari, that uncomplaining soul, found it very hard to reconcile himself to this kind of devotion from an unknown hunter whom he had not once seen all these days. With a heavy heart he laid himself down in his forest hermitage on the fifth night. God Almighty in his kindness appeared before him in a dream and spoke thus: "Sivagochari, I know why your heart is heavy at present. The sight you see in My temple is not saciligious in My view. The child who performs this Pūjā is living in Me. He knows only his duty towards Me and nothing else. He is doing the same kind of Pūjā daily. I would like to show you his depth of devotion tomorrow. I expect you not to leave the temple precincts even after your duties are over. Every act of his is done out of love to Me which is unbounded. His removing the fragrant flowers placed on My crown by you, with the shoed foot is like the sacred duty taken on by you to remove dirt or dust in My body. The water he pours from his mouth is purer to Me than the purest and holiest Gangā. His flowers strewn from his head are more fragrant to Me than the most fragrant flowers because they smell devotion; his meat offering to Me is more sacred than the Havirbhāga given in Vedic sacrifices. I would desire you to observe his devotion at close quarters, and then decide yourself." On hearing these divine words Sivagochari got up from his bed and chanted Śivanāmāvali for some time, and went to the river for his bath.

He came to the temple as usual but on the sixth day he did not perform any purificatory ceremonies. He removed all the Nirmālya with due devotion and began his Pūjā. He accomplished his task within a short time and hid himself in a proper place to observe the singular devotional sacrifice of Thinna, the hunter. Thinna came to the temple in his own time. On his way he observed some ill omens. He did not know what they meant but hurried with all his Pūjā-Dravyas into the temple. What does he see here? He is not able to understand what it is due to? The left eye of the Śiva-Linga was pouring blood like a fountain. The devotee was beside himself with consternation. Oh My God! My God! Who did You this mischief? How was this injury caused to Your eye? I don't know how to cure this but I will try all possible means. I know there are some shrubs, some roots and some leaves that are used by men of my calling whenever they are wounded. I shall try. Try I must." So saying he threw all the Pūjā paraphernalia down and ran into the forest. He returned in a few minutes and tried many of the medicinal plants and found them useless.

He racked his brain for some other effective remedy to stop the flow of blood. A thought rose in his brain that 'blood

for blood, like for like, was a good remedy. He at once took an arrow in his right hand took off his left eye and placed it in the place wherefrom the blood was flowing. Lo! the blood stopped at once. His delight on seeing this knew no bounds. He forgot even his Pūjā. He danced and sang, and then observed that blood was oozing out from the right eye. He was not dismayed because he knew the remedy. To apply the remedy he decided at once. But how to apply it. He had only one eye now; If he were to take it off he must necessarily become blind; how to know the place where the wound was observed without the help of an eye. He found a way out of the dilemma. He placed his left foot on the right eye of the Śivamūrti and began to take off the right eye also to place it in the position so as to stop the blood. Sivagochari was a silent witness to all this sacrifice.

At this moment the God of gods, the Maheśwara, rose from the Linga and caught his devotee at the act saying "Stop My son Kannapa !! Stop Kannapa !! Stop I say !!! Enough of your sacrifice; I am pleased with your real devotion and place you here beside Me as My son and guard !" Thinna became Kannappa, because he placed his eyes as a sacrificial offering before his God.

Sivagochari needed no more explanation from his God. He understood that the ritualism practised by Kannappa Nayanar was more spiritual than the highest Yogic exercise. He knew that the Bhakti of Kannappa was above all ritualism. It was more akin to Jñāna even though he had not had any opportunity to learn anything from the sacred books of our holy land. Sivagochari also, though he belonged to the traditional school of ritualists, was able to attain highest bliss because his mind was not closed against reception of things which were palpably against tradition but which lead one to the highest goal.

Śrī Śankarācharya devotes a fine stanza in honour of this great devotee, Kannappa Nayanar. It will serve as a crown for this imperfect interpretation of real devotion.

मार्गावर्तितपादुका पशुपतेरङ्गस्य कूर्चायते
गण्डूषाम्बुनिषेचनं पुररिपोर्दिव्याभिषेकायते ।
किंचिद्भक्षितमांसशेषकवलं नव्योपहारायते
भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥

(श्रीशङ्कराचार्यः)

"Even the shoe used for traversing the road acts as a brush to clear the image of Śrī Śankara; water carried in the mouth and gargled out serves the purpose of anointing the Lord; pieces of flesh, parts of which were already tasted, become fresh offering; the wild man of the forest is transformed into the crest-jewel of devotees! What is impossible for Bhakti (Devotion) to achieve?"



I hail from Cloudland

By Samananda

I hail from cloudland, where matter is but vaporous float,
Where the giant stars of Astronomers are but phantom lamps flickering in the inane,
Where the cold green earth of grass, sea-animone, jelly, laddering upto man is a sweet show of soul-craft,
Where talks of theism and atheism are but shadow vibrations of the cosmic rustle and restlessness,
Where the mosquito or the moonbeam is no less soul than proud man,
Where the rat is in the same perfect harmony with the Universe whether in its hole or in the cat's guts, the cat so whether alive and prowling in the garden or dead in the winter ditch,
Where the buzz of the black-beetle is as solid a material as the mountain peak and the everpresent earth is no more material than a forgotten dream,
Where the glimmer of a cast off match stick is more edifying than the radiance of vainglorious Sirius,
Where the gibbering of a distant Ape has more meaning than the pedantic preachings of bullnecked Teleologist (why his sickening talk about the unknowable Ultimate !)
Where darkness is another form of light, death that of eternal life, sorrow that of joy, and evil that of good,
Where men walk erect and calm in the midst of a myriad mysteries knowing that the why and wherefore of their very birth, existence and demise are tough insoluble mysteries,
Where the drumming of thunder is no less musical than the warbling melody of the bul-bul, the face of the corpse no less charming than the sweetest among the living,
Where the unbending oak standing against the tempest teaches more to men by its example than the forensic furore of the pulpit politicians,
Where men vanquish the hostile forces of fear and hate within before setting off to conquer the earth and Universe,
Where men have an inner calm which knows no external disturbance,
I hail from that Cloudland, the land of dreamlit delights !



Exertion and Destiny

"The man that does not exert himself is never contented in this world, nor can destiny alter the course of a man that has gone wrong. There is no power inherent in destiny. As the pupil follows the preceptor, so does one's action, guided by destiny, follows one's own individual exertion. Where one's own exertion is put forth, there only destiny shows its head. O best of Munis, I have thus described all the merits of individual exertion, having always known them in their true significance. By the influence of destiny, and by putting forth individual exertion, do man attain heaven."

(Mahābhārata)